

the Alliance Witness

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(FORMERLY THE ALLIANCE WEEKLY)

APRIL 6, 1960



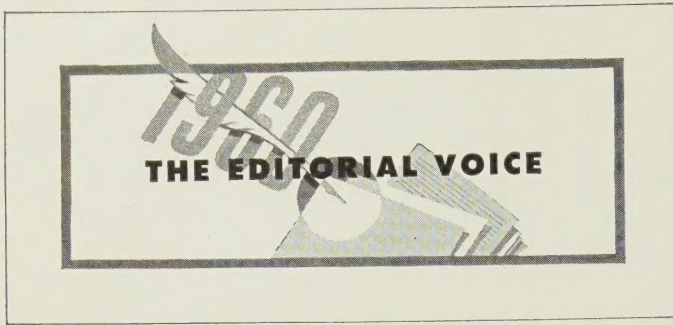
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APR 5 1960

In this issue

Christ's Testimony—and Yours . . . By Charles A. Epperson

Beware of Suburbitis By N. E. Gustafson



WHAT IT MEANS TO ACCEPT CHRIST

A few things, fortunately only a few, are matters of life and death, such as a compass for a sea voyage or a guide for a journey across the desert.

To ignore these vital things is not to gamble or take a chance; it is to commit suicide. Here it is either be right or be dead.

Our relation to Christ is such a matter of life or death, and on a much higher plane. The Bible-instructed man knows that Jesus Christ came into the world to save sinners, and that men are saved by Christ alone altogether apart from any works of merit.

That much is true and is known, but obviously the death and resurrection of Christ do not automatically save everyone. How does the individual man come into saving relation to Christ? That some do we know, but that others do not is evident. How is the gulf bridged between redemption objectively provided and salvation subjectively received? How does that which Christ did for me become operative within me? To the question "What must I do to be saved?" we must learn the correct answer. To fail here is not to gamble with our souls; it is to guarantee eternal banishment from the face of God. Here we must be right or be finally lost.

To this anxious question evangelical Christians provide three answers, "Believe on the Lord Jesus Christ," "Receive Christ as your personal Saviour," and "Accept Christ." Two of the answers are drawn almost verbatim from the Scriptures (Acts 16:31, John 1:12), while the third is a kind of paraphrase meant to sum up the other two. They are therefore not three but one.

Being spiritually lazy we naturally tend to gravitate toward the easiest way of settling our religious questions for ourselves and others, hence the formula "Accept Christ" has become a panacea of universal application, and I believe it has been fatal to many. Though undoubtedly an occasional serious-minded penitent may find in it all the instruction he needs to bring him into living contact with Christ, I fear that too many seekers use it as a short cut to the Promised Land, only to find that it has led them instead to "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

The trouble is that the whole "Accept Christ" attitude is likely to be wrong. It shows Christ applying to us rather than us to Him. It makes Him stand hat-in-hand awaiting our verdict on Him, instead of our kneel-

ing with troubled hearts awaiting His verdict on us. It may even permit us to accept Christ by an impulse of mind or emotions, painlessly, at no loss to our ego and no inconvenience to our usual way of life.

For this ineffectual manner of dealing with a vital matter we might imagine some parallels; as if, for instance, Israel in Egypt had "accepted" the blood of the Passover but continued to live in bondage, or the prodigal son had "accepted" his father's forgiveness and stayed on among the swine in the far country. Is it not plain that if accepting Christ is to mean anything there must be moral action that accords with it?

Allowing the expression "Accept Christ" to stand as an honest effort to say in short what could not be so well said any other way, let us see what we mean or should mean when we use it.

To accept Christ is to form an attachment to the person of our Lord Jesus altogether unique in human experience. The attachment is intellectual, volitional and emotional. The believer is intellectually convinced that Jesus is both Lord and Christ; he has set his will to follow Him at any cost and soon his heart is enjoying the exquisite sweetness of His fellowship.

This attachment is all-inclusive in that it joyfully accepts Christ for all that He is. There is no craven division of offices, whereby we may acknowledge His Saviourhood today and withhold decision on His Lordship till tomorrow. The true believer owns Christ as his All in All without reservation. He also includes all of himself, leaving no part of his being unaffected by the revolutionary transaction.

Further, his attachment to Christ is all-exclusive. The Lord becomes to him not one of several rival interests, but the one exclusive attraction forever. He orbits around Christ as the earth around the sun, held in thrall by the magnetism of His love, drawing all his life and light and warmth from Him. In this happy state he is given other interests, it is true, but these are all determined by his relation to his Lord.

That we accept Christ in this all-inclusive, all-exclusive way is a divine imperative. Here faith makes its leap into God through the person and work of Christ, but it never divides the work from the Person. It never tries to believe on the blood apart, or the cross or the "finished work." It believes on the Lord Jesus Christ, the whole Christ without modification or reservation, and thus it receives and enjoys all that He did in His work of redemption, all that He is now doing in heaven for His own and all that He does in and through them.

To accept Christ is to know the meaning of the words "as he is, so are we in this world." We accept His friends as our friends, His enemies as our enemies, His ways as our ways, His rejection as our rejection, His cross as our cross, His life as our life and His future as our future.

If this is what we mean when we advise the seeker to accept Christ we had better explain it to him. He may get into deep spiritual trouble unless we do.

*A Christian is not obligated to prove anything to the world . . .
He is called upon to show that he is alive in Christ*

Christ's Testimony—and Yours

By REV. CHARLES A. EPPERSON

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3.

BY many appearances in a period of forty days following His crucifixion Jesus showed Himself alive to His disciples. He was no abstraction but was real. In His resurrection body He ate fish which He prepared by Galilee and He broke bread at Emmaus. John later declared, "In him was life." Paul cried, "In him we live." Jesus testified of Himself, "I am he that liveth."

Proof of the resurrection authenticates itself to the believer. This infallible proof is based on two things: testimony and confirmation. "The testimony of Christ was confirmed in you" (1 Cor. 1:6). The testimony must be first, otherwise faith is without foundation. Man cannot start from himself; he must begin with Christ. It is the testimony of Christ reproduced in the repentant, believing sinner that confirms the reality and breaks forth in confession.

"I am the resurrection" is the testimony of Christ. "I am resurrected with Christ" is the confirmation of this truth. Each believer's resurrection is of the same nature as that of the "firstfruits" and of the entire harvest. The testimony of Christ is, "I am a Quickening Spirit"; the confirmation in each of us is, "I am a quickened spirit." The Quickening Spirit is eternally the subject; the quickened spirit is forever the object and that for "the praise of his glory."

This confirmation in us of Christ's testimony we express by our confession. The "mouth" confession of

Romans 10:9, 10 is *unto life*. There is a subsequent and continuous confession which Paul calls the "manifestation of the truth" (2 Cor. 4:2), which is the confession of life itself. At first the believer speaks for or from his faith, but soon virile faith will speak for itself (Himself). Every new creature is himself a declaration that he has passed from deadness to aliveness, from darkness of mind to illumination of heart. He is a living epistle, "known and read of all men." Although his version is in the language of the people, it is true to the original.

Confession of mouth takes the lead, but manifestation of life soon catches up, for if these two do not walk together, they are not agreed. First, the testimony, then the confirmation, and at once the record becomes the revelation; the message

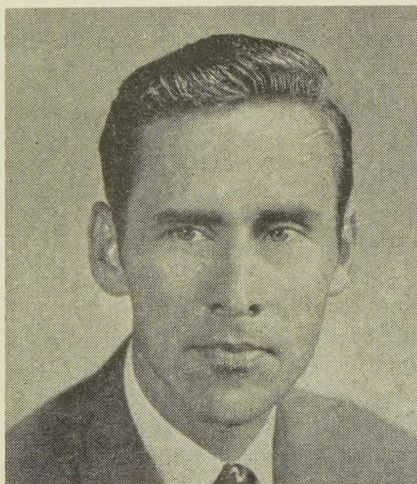
preached becomes meaningfully personal; history becomes hope.

Peter testified to his deliverance from prison by his presence, not his precepts. He showed himself a free man, not by the way he could rattle his chain, but by rapping at the dwelling of John Mark's mother. He began his exodus as though in a dream, but he was never in a fog. On the contrary, many incarcerated people of our generation are imagining a personal freedom that their fellow inmates know does not exist.

The Christ of God is neither psychic nor social, but first redemptive. He came to preach deliverance to the captives. The one who preaches to prisoners must be among them but not of them; he must go where they are, but he must be on the free side of the bars. "My Escape from Prison" would hardly become a best seller if the book had to be ordered from the author in care of the county jail.

A Christian is not obligated to prove anything to the world, but he is called upon to show that he is alive in Christ. A dead man comes alive through repentance toward God and faith in Jesus Christ; the testimony of Christ ("I am the resurrection") is confirmed in that man. Christ shows Himself alive in His transformation of that dead sinner. The personal resurrection declares Jesus Christ to be the Son of God with power to save; this is more than can be accomplished by libraries or logicians. Here is reality: someone out of the tomb, a captive

Mr. Epperson is pastor in Louisville, Ky.



released, a patient well, a poor man rich. The resurrected one is not greater than the Resurrection, but is "even as he" (Christ)—alive, and he shows it.

When Doctor Luke referred to "infallible proofs" in connection with the showing of the resurrected Christ, without doubt there coursed through his mind specific events and evidences. There was the time when Jesus walked with men on the road, sat with friends in the house, waited for His disciples by the sea, spoke to one person alone and visited a fine congregation of five hundred. The showing of Himself alive consisted of His acting as a live person. He was interested in food, He craved fellowship and there was intensity in His feeling.

Live men must eat and a man who is alive must make adequate provision and necessary preparation for live men. Jesus Christ, the Bread who came down from heaven, is the incorruptible manna provided by the everlasting Father. He fed five thousand men at one sitting. He blessed and broke bread to show the brokenness of His sacrificial body. Resurrection life also must be fed, sustained, maintained. When Jesus raised the daughter of Jairus from death He immediately said, "Give her meat."

After the fishermen disciples came to shore they saw a charcoal fire

The Rent Veil

*Herod, hang the curtain wall
High within your pillared hall:
This your temple, great and grand,
You have thought would ever stand;
But one day the veil was riven
By a mighty stroke from heaven.
Hear what Calvary decreed:
"It is finished!" There's no need
Any more for cloistered hall;
Access now is free to all.
Herod, all your work's in vain;
God has rent the veil in twain.*

*Caiaphas, the sacrifice—
Blood of bulls and goats the price—
Bring with silent tread within.
Draw the veil, and enter in:
Thus expunge the guilt and fear
For another anxious year.
What is this you see? No veil?
Hear you not from yonder hill
God's own Son, Immanuel,
As He tastes the pangs of hell?
This the outcome of His pain;
God has rent the veil in twain.*

*Sinner, come; the price is paid,
For your sins on Him were laid.
All your works cannot atone;
Jesus saves, and He alone.
Look to Calvary and see
Christ by death has pardoned thee.
Back to heaven He has brought
Tokens of redemption wrought:
Come to Christ, you need not fear,
For His blood is sprinkled there,
Blood that cleanses every stain;
God has rent the veil in twain.*

—HAROLD M. FRELIGH.

with a fish cooking, and also some bread. Jesus invited them to dine. Food was still of concern to our Lord when they had finished the physical breakfast, for Jesus said to Simon Peter, "Do you love Me? Then feed My lambs, tend and feed My sheep."

It is a dining table around which we gather to remember His death (and resurrection) until He comes. The observance is a reminder also of His saying that we shall eat together again. There remains that glorious event, "the marriage supper of the Lamb," with all glory given to the Lamb whose blood was shed and on whom the ransomed feed. His strength makes the pilgrim's progress possible.

But what about those who profess His life but do not have His testimony confirmed in them? There is no appetite for spiritual nourishment nor any desire for eternal realities. Surround them with a banquet, if you will, but they remain unaffected no matter how lavish the spread.

They know the recipe and are acquainted with the chef, but they subsist on substitutes. Their worship is a parade of the casual but not a partaking of the confirmed. A man who is alive is concerned with food; he will desire it, seek it, find it. This is one of the ways in which he shows himself alive.

Then there were the times of fellowship sought and shared by the resurrected Lord and Christ. He wanted to be asked in at Emmaus. He acted as though He would go on, and thus gave occasion for an invitation stronger than courtesy and more than custom. He went in and took His place with them at the table. He met His own whether on the open road or behind closed doors. He accommodated Himself to an "honest" doubter.

He was gloriously alive. He was finished with the tomb, but He remained in the garden long enough to greet and to instruct Mary. His interest was in people wherever he found them. His was an insatiable craving for fellowship and companionship—the same desire that is ever in the heart of the Father. It was this desire that brought into being the in-His-own-image man with whom He walked in the garden until sin entered and paradise was lost. God could not accept that state of affairs, but provided for a resumption of fellowship in the accepted-in-the-Beloved man. This man is known in the society of those who forsake not the assembling of themselves together. He will be found in this fellowship until he is one day "forever with the Lord."

It is not difficult to discern that the individual who has "a name to live" and yet dwells "among the tombs" is other than antisocial—his spirit is anti-Christ. This is not merely a complex; it is a contradiction. Each Lazarus called from the tomb loses his affinity for the creatures of the dark. He finds his place at the table where members of the family feed and fellowship. He wants the lights of home, the sweet conversation of living voices, fellowship with the Resurrection Himself. Those needing no fellowship are insulated by their tomb, isolated by their deadness; many of them are not far away, nor far apart, but are never together.

(Continued on page 8)

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By EVA M. BESTLEY

William Wilberforce— A Liberator of Slaves



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WE ALWAYS remember in connection with the movement for the abolition of slavery the name of William Wilberforce. When he set out to free the slaves there were many people who said that it could not be done. He was an outstanding example of a Christian man being engaged in a wide range of charitable activities, and was always passionately interested in the work of foreign missions. He was one of the original sponsors of the British and Foreign Bible Society. One of the most beautiful things about the character of William Wilberforce was his modesty and humility. He was always ready to help victims of misfortune in any country.

William Wilberforce was born at Hull, England, on August 24, 1759, a delicate son of wealthy parentage. His father, Robert Wilberforce, was a prosperous merchant, and William was later to inherit a considerable fortune. When William was nine years old his father died, and he went to live with an uncle at Wimbledon, near South London. While there he attended a local school. Later he returned to his home in Hull and was sent by his mother to a boarding school where he continued his education.

It was while he was at St. John's College, Cambridge, that he made the acquaintance of William Pitt, a future prime minister and brilliant statesman. At the university he lived the ordinary life of a young man of his day and was immensely popular. He was a charming young man with pleasant manners, and he made many friends. He did, how-

ever, fall in with a set of young men whose manner of life greatly shocked and perturbed him.

In 1784 a tour to the continent changed the whole course of his life. Isaac Milner, whom he had known as an usher at Hull grammar school, an ardent evangelical, and who was afterwards appointed dean of Carlisle, accompanied him. Under Milner's influence he was converted, a decision which affected his entire outlook upon life. As they journeyed home he and Milner read together a book by Philip Doddridge entitled *The Rise and Progress of Religion in the Soul*. This book, as well as the influence of Milner, was used to bring home to Wilberforce his need of salvation. From a study of the Gospels he became convinced that God was calling him to a life of service. He became a devout Christian and gave liberally of his wealth, devoting himself to humanitarian causes. Wealth, influence, ability, high principles, charm of character and a seat in the House of Commons marked him out for leadership in the abolition of slavery movement.

On leaving the university he entered Parliament for his native city, Hull. He was then twenty-one years of age. He delighted the voters of Hull by his charm of manner. He appealed to their patriotism with that silvery voice of his which was soon to win him the name of "The nightingale of the House of Commons."

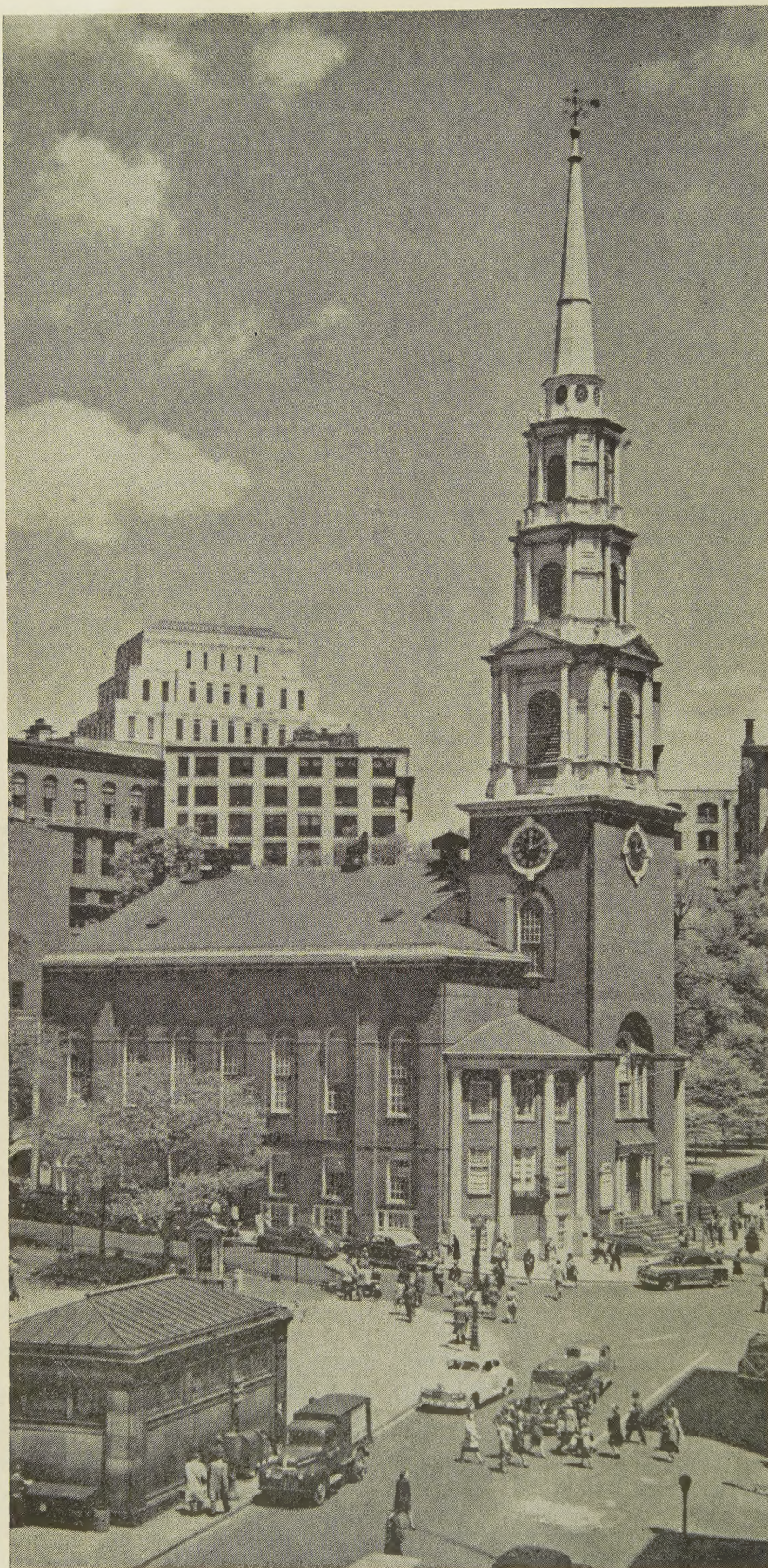
He had been stirred by the slave traffic when he was still a boy. His future vocation was foreshadowed

when at the age of fourteen he wrote a letter to a Yorkshire paper condemning slavery. It was in 1787, during a conversation with William Pitt, that Wilberforce resolved to bring the matter before Parliament. But just as he was ready for the attack in the House of Commons he fell ill, and for several months his life was despaired of. Eventually, however, he recovered. Wilberforce later became the leader of a small group of men, including Thomas Clarkson who had won a prize at Cambridge for an essay on the slave trade. Wilberforce had been so horrified by the atrocities caused by the trade in slaves that he determined to devote his life to its destruction. The slaves used to be kept in chains, and they were so wretched that it was very common for them to refuse to eat, hoping they might die and thus be put out of their sufferings.

In 1788 a committee was formed and funds were raised for obtaining the necessary evidence, and the battle royal began. Wilberforce began at once to collect all the information he could. When he made his speech in the House of Commons he seemed to those who listened to be inspired, but Parliament voted against the bill for the abolition of the slave trade. Again and again Wilberforce brought forward his motion, but the war with France made it increasingly difficult to rouse the country to take an interest in the lot of the slaves.

The carrying of the bill in the House of Commons in 1807 was a

(Continued on page 8)



Park Street Church, Boston

H. ARMSTRONG ROBERTS

*Not all churches
are called to the suburbs.
The call may be
to reach out rather than
to move out.*

By N. E. GUSTAFSON

"Avoid as far as possible building on another man's foundation, so that: They shall see, to whom no tidings of Him came, And they who have not heard shall understand" (Rom. 15:21, Phillips).

ONE OF THE marks of the present generation is the yen to move to new quarters. Urbanites long for the suburbs and a veritable exodus from the cities has been made. As in the sacking of Jerusalem, it sometimes appears that only the poor are left behind.

All this might not be so bad if this spirit had not invaded the churches. With the current trend to popular religion in a form of Sunday-morning-go-to-church, many a church has been pressured into the belief that God is calling it to follow the people and leave the old landmarks behind. This may not always be so, and wise the people who are not swayed by temporal conditions or popular trends.

In Israel the life of the people centered around the place of worship. They came to it. It did not follow them. This has been much the case down the centuries, but modern methods of transportation have made it possible for people to go long distances to worship.

The modern Christian may seek the up-to-date edifice, but the heart-hungry, God-searching Christian will seek the place where His glory dwelleth. A great building full of indifferent Christians is not to be compared with a smaller assembly of saints who come together to worship God in spirit and in truth. It is among the latter that God dwells and works.

Beware of Suburbitis

God still calls the poor and loves the forgotten ones. The compassion of the modern Christian is hardly enough to stir him to evangelize his best friend. But the heart-hungry, God-loving ones cannot be idle. Daily they give themselves to reaching near and far for needy men. It takes more than a building to make a saint and more than Sunday morning church observance to fire the soul with the love of God. A true saint must have the fellowship of believers, but he is not inactive in God's service when he is alone. The thoughts of God are in his mind and the souls of lost men around the world weigh upon his heart. A few men like this can move mountains through faith in God, but churches full of modern Christians will sit week after week not even seeing the task, and, if they do, doing little or nothing about it.

The history of valiant Christianity is not found in the larger congregations but in a handful of people here and there, and at times in but one faithful Christian. God requires men and women to carry His message of salvation near and far. Church activities are no sign of the moving of God. It was while the church at Antioch prayed and fasted they heard from God. In the din and bustle of organizational machinery the church's ear cannot catch the voice of the Spirit of God. He does not shout. It is the still small voice. We need the quietness of a holy hush upon our hearts to hear and the fire of a devoted life to obey.

Few large churches have mothered other churches. They have so much to do to occupy their attention—so many problems of their own—they have little time to give to others. Mothers are never like that—not true mothers. What a joy to a mother to see her offspring grow into healthy childhood and manhood, able to help others. A mother church pushes her children to minister in new areas and with all her heart encourages and assists them to get

established. An extension project is her lifeline to the world. She sends one here, another there. She prays, supports, helps, and so the work is established.

True, the mother church herself may never become "big" by earth's standards, but she is big in the sight of God and in the affection of those whom she fostered into a healthy church for God. Her aim is to bring forth holy children possessed of her passion to reach lost men everywhere. Those who would conquer by use of carnal weapons say "divide and destroy." God says divide and multiply: "Give, and it shall be given unto you."

The history of our own Christian and Missionary Alliance furnishes beautiful examples of this spiritual maxim. A church which met in a little hall in Pittsburgh on one of the not-so-prosperous North Side streets mothered many of the churches of Western Pennsylvania and not a few churches on the mission field. Men like the late E. D. Whiteside were not great preachers but they were great pray-ers. They waited upon God with ears attuned. They were men with eyes to observe the needy ones to be reached; men who could detect the voice of the Holy Spirit saying, "Separate me Barnabas and Saul." They responded quickly, willingly, wholeheartedly. They recognized the Pauls and Barnabases on whom God had His hand and gladly gave them for His service.

These men had no personal ambition but to please God and obey Him. The joy that was set before them was enough. The crowd, the bigger congregation, could wait. The blessing of God meant everything. They would not move without Him. They were God's men,



Mr. Gustafson has written a number of articles for THE ALLIANCE WITNESS. He is a faithful and long-time member of an Alliance church in Cleveland, Ohio.

wholly committed. That explains how this Society, insignificant as compared numerically with larger denominations, has circled the globe with the gospel. It has pioneered mission fields where the larger denominations should have gone years before.

When the Early Church grew in numbers it tended to localize, that is, to stay at home. What did God do? He split them up with persecutions.

This tendency to congregate is a human characteristic. God's order from the beginning was, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). At Babel God scattered the people. To Abraham He said, "Come away from your people and I will make of you a people." In marriage His will is that a man and woman should leave their homes and start one of their own. God's last command was not "camp" but "get out, and get going everywhere with the gospel."

If God had other plans He would have said at Babel, "All these people need is another location." At Jerusalem it would have been, "They have preached in this city long enough; now they need a new location." Then He would have taken them to another town in Judaea and when Judaea was covered to Samaria and so over the world in one body. "Ridiculous!" you say. Is it? What are we doing in our churches today if not trying to follow such a plan? "Let's move out to the suburbs. The city is too confined and we need to reach those who are out there. We are through here. '(We) have compassed this mountain long enough.'"

What about "this mountain"? Was it human? Did it represent human souls who needed Christ? Who is to reach them when we move? Where is the soundness in the reasoning that we need a radio program to reach people who have heard the gospel over and over again and then adopt in principle the practice of

forsaking them for others. We are only following the human tendency to huddle together for our own comfort.

This spirit is opposed to God's program. It has resulted in the erection of huge and costly churches while men have died waiting for the gospel. It has reached relatively few people at home while thousands have been neglected in foreign lands. With all the rush of suburbia there are more unchurched people than ever before. And those that are churched have little of the spirit of Christ. We have found to our dismay that the program of centralizing has hindered the growth of the church on foreign lands and has not been favorable to the developing of the spiritual lives of the Christians. Authority becomes centralized and the people spoon-fed.

Are we doing as the eagle, stirring up the nest and pushing the new churches out, urging them to take up new works and the responsibilities of caring for them? The result will be a growth of new churches with extension in all directions. The "mother" church is the hub.

Her joy is not that she has been "robbed" of her children, as some of us would call it, but her children are performing the work even as she herself began, and so together they are covering the earth with the gospel.

Following the human tendency is thwarting us and drying up the wells of candidates for the ministry at home and for missionaries abroad. It is drying up the sources of funds and we are instituting other methods for help. Worse, it is lowering the temperature of intercessory prayer until our officials are bogged down with problems demanding almost constant traveling and supervision. What prayer could accomplish we must try to do with the wisdom of man. The world's wisdom is not God's. We can follow it all we wish but the end will only be frustration.

God gave the vision of our program and its method to Dr. Simpson. Are we muddling the program and the method? A comparison of our growth with others with a similar passion during the past twenty-five years will help to pinpoint how we are missing the mark. ♦ ♦ ♦

Christ's Testimony—and Yours

(Continued from page 4)

Live men also are normally and organically men of feeling; they are consciously alive. There comes at the new birth a spiritual awareness. The new convert can neither analyze nor explain all that he sees, but he knows that he has sight. Someone has said, "Our Lord did not strive so much to make men understand words as to beget feeling and experiential acquaintance." It is when the spirit is quickened and the heart begins to feel that words become understood. The message of the living Father through the living Son by the living Spirit is confirmed in the living believer. He is consciously called forth and in the light of life he sees:

*"Heaven above is brighter blue,
Earth around is sweeter green!
Something lives in every hue
Christless eyes have never seen."*

Yes, here is something "out of this world" in this world—a new creature in a new world of faith.

Loosed from his graveclothes, he now has life, liberty and the privilege of the pursuit of God. There has been wrought the work of faith from which springs the labor of love and the patience of hope. He has pulse with a purpose. Consciousness of relationship replaces contemptible routine; response is spontaneous; responsibility is assumed by constraint, not coercion.

Where is the secret of this reality—this infallible proof of life manifested? It is in Him who was dead *for us*, and is alive *in us*, and is alive forevermore *with us*. "In him was life; and the life was the light of men." "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

Hallelujah! Christ arose, showing Himself alive. Now every one of us who has been raised with Him can exultingly shout "He lives within my heart!" ♦ ♦ ♦

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 13, 1960, at 1:30 P.M., in the Civic Auditorium in Portland, Oregon, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

Liberator of Slaves

(Continued from page 5)

signal personal triumph for William Wilberforce, and for the rest of his life he commanded universal respect. Thereafter his efforts were directed towards the total abolition of slavery in other parts of the world. The passing of this, one of the noblest bills in the history of the House of Commons, was a notable triumph for Christian sentiment. The slaveholders had done everything they could to oppose any step in the direction of the destruction of the system which was so remunerative to them.

There was, of course, much still to be done. Wilberforce and his supporters, zealous for the welfare of the slaves, continued to bring cases of abuse and maltreatment before Parliament. In 1825, for health reasons, Wilforce transferred the leadership of the emancipation of the slaves movement to T. F. Buxton.

It was not until July 25, 1833, that legislation was passed in the House of Commons which gave the death-blow to slavery in British territory, at a price of twenty million pounds' compensation to the slaveowners. A year later eight hundred thousand slaves became free.

Wilberforce was a dying man when the news was brought to him. He died on July 29, 1833, at the age of seventy-four and was buried with public honors in Westminster Abbey. He never ceased from the task to which he had put his hand. ♦ ♦ ♦



DAVID R. ENLOW, Reporter

AT HOME

Merging Lutherans choose new name: Four Lutheran denominations planning to merge have decided on their new name: The Lutheran Church in America. The four groups involved are the American Evangelical, Augustana, Finnish and United Lutheran.

First Quaker seminary in 1962: When the School of Religion of Earlham College formally opens in the fall of 1962 it will be the first Quaker seminary in the history of the Society of Friends. R. D. Young, chairman of the board of trustees of the college, said the school will open after a two-year trial period of expanded course work in the present department of religion.

Announce merger of groups serving blind: Two Protestant agencies providing religious literature in braille and recordings for the blind have announced their plans to merge. At the annual meeting of the John Milton Society for the Blind in New York it was announced that the group will merge with the eighty-one-year-old Society for Providing Evangelical Literature for the Blind of Philadelphia "as soon as legal procedures can be taken care of."

Moody announces summer literature program: A special short course in missionary literature for missionaries on furlough and missionary candidates will again be offered this summer by the Moody Bible Institute of Chicago. This special three-week course extends from June 20 to July 8. Tuition is free and the only cost is \$20 a week for room and board.

ABROAD

Korean Presbyterians heal breach: Officials of the 550,000-member Presbyterian Church in Korea healed the denomination's five-month-old split at a recent assembly. The closing of the ranks came when delegates of the so-called ecumenical majority party voted to withdraw from the World Council of Churches.

Hiroshima lady is first Nazarene woman pastor: The Nazarene pastor in Hiroshima who died in 1946 from wounds inflicted by an atom bomb now has a successor—his wife. She is Rev. Rika Nagase, the first Japanese woman to be ordained by the Nazarenes in Japan. The Church of the Nazarene in Japan lists 4,160 members

and probationers in the denomination's 101 churches and preaching points, attended by 100 national workers.

Madrid church reopened: The Third Baptist Church in Madrid, Spain, closed by the Spanish government since September, 1958, has been granted official permission to reopen "after the particular circumstances that surround the case have been carefully considered."

PEOPLE

Jerusalem college post for Albright: Dr. William F. Albright, noted archaeologist, has been appointed the first professor of Biblical Research and Archaeology of the Jerusalem School of the Hebrew Union College-Jewish Institute of Religion. Professor-emeritus of Johns Hopkins University, Baltimore, Md., Dr. Albright was for fifteen years the director of the American School of Oriental Research in Jerusalem. He will take up his post in 1961.

PEOPLE SAY

Dr. Arnold T. Olson, president of the Evangelical Free Church of America: "There is a code of ethics on which Protestant, Jew and Catholic can agree. It is one based on the Ten Commandments. We must adopt a code of ethics to meet the menace before it is too late. We have standard time, but no standard for the use of time. We have standard weights and measures but no standard for giving honest weights and measures. We have standards for food and drugs but no standard which feeds the mind."

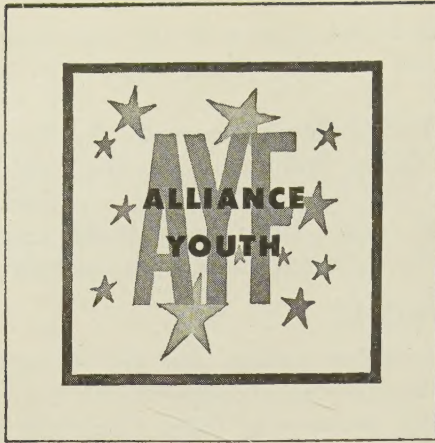
THE PRESS

Protestant publishers name president: Rev. A. J. Metzler, of Scottdale, Pa., was elected president of the Protestant Church-Owned Publishers' Association at its annual meeting in Hot Springs, Va. Publishing agent of the Mennonite Publishing House, Mr. Metzler succeeds Dr. Birger Swenson, of Rock Island, Ill., general manager of the Augustana Book Concern.

Literature ministries merge: Dr. B. H. Pearson, president of World Gospel Crusades, and Rev. Edwin R. Greene, president-founder of Christian Literature, Inc., of Seattle, Wash., have announced the integration of the two organizations with international headquarters to be located in Los Angeles. They will combine their operations as one unit with intentions of merging.

SIGNS OF THE TIMES

"Hands-off" policy on church bingo: Despite Pennsylvania's antigambling laws, the district attorney's office in Philadelphia has ruled that a "hands-off" policy will be maintained on bingo games operated strictly for church or charitable purposes. Victor H. Blanc, the district attorney, has announced that his office "leaves enforcement of laws up to the police, and is charged only with prosecuting those arrested by the police."



WELDON B. BLACKFORD, Editor

1960 AYF Compass Subscription Campaign

The second annual subscription campaign of the *AYF Compass*, international youth paper of The Christian and Missionary Alliance, will be launched Easter Sunday, the 17th of this month. Two letters have been sent to pastors and AYF leaders informing them of the dates of the campaign, along with the interesting features and general briefing related to it. A third mailing has been sent from the district youth offices with additional instructions and materials for the campaign. All is being made ready to interest our Alliance youth and families in subscribing to the youth organ of our Society.

We are grateful to the Lord for the nearly 2,000 subscribers to the paper since our last campaign in the summer of 1959. As the subscription list grows from day to day, we are believing the Lord to add to it during the campaign to send us over the top in financing the project and enlarging it in future editions.

Youth Page readers of the *WITNESS* will be interested in knowing some of the features in the launching of our second annual campaign.

1. A district campaign headquarters is being set up in each of the fourteen districts of The Christian and Missionary Alliance. The campaign will be under the direction of your district youth secretary or someone appointed by the district office for this purpose.

2. A special campaign credit will be extended to everyone participating in the 1959 subscription campaign period; i.e., if you subscribed

to the *Compass* between June 1 and September 1, 1959, your subscription will be automatically extended through 1960. You will not need to subscribe again until 1961.

3. There is a "Golden Ten" subscription plan in which a free subscription will be given to a person for every ten subscriptions submitted by an AYFer during the campaign. A "Golden Ten" button will be given the AYFers getting ten subscriptions.

Some AYFers may not realize that the *AYF Compass* is mailed directly to the subscriber.

Take a look at some of the interesting editorial high lights of the spring issue which is out the third week of April:

1. A feature article that will be of much interest to every graduate: "The Graduation Dilemma."

2. The Campus Corner will spotlight the Christian high school program at Toccoa Falls, Georgia.

3. A complete listing and dates of 1960 summer AYF camps and conferences will appear on the Bulletin Board.

4. An interesting new feature, the Record Shelf, will be introduced. This will give some of the latest information on new releases in gospel recordings.

5. Uncle Thad writes on a stinging Christian youth problem.

6. A complete roundup of the 1959 International Youth Week program will be in the World AYF News section.

Spring Loyalty Campaign Emphasizes AYF

The leaders of the Alliance Youth Fellowship should know of the efforts to be put forth in the Spring Loyalty Campaign of the Sunday school.

One of the important ways the AYF may cooperate with the campaign is for the leaders to make certain the weekly AYF programing is at its best during the campaign. If the Sunday school is going to encourage youth to attend the weekly AYF meeting during the campaign, the AYF should attempt to plan and prepare good programs in the interest of these newcomers. The simple ABC's for good programing are:

A—Advance planning

B—Believing prayer

C—Complete cooperation

DEAR PASTOR AND AYF LEADER:

A new publication goes through a process of human birth and growth. A first look at the new baby with its wrinkles, its tiny, helpless look, might well fill the family with apprehension if they did not know about its future development. But these things quickly fade into oblivion, for the family loves it, supports it and encourages it in its growth.

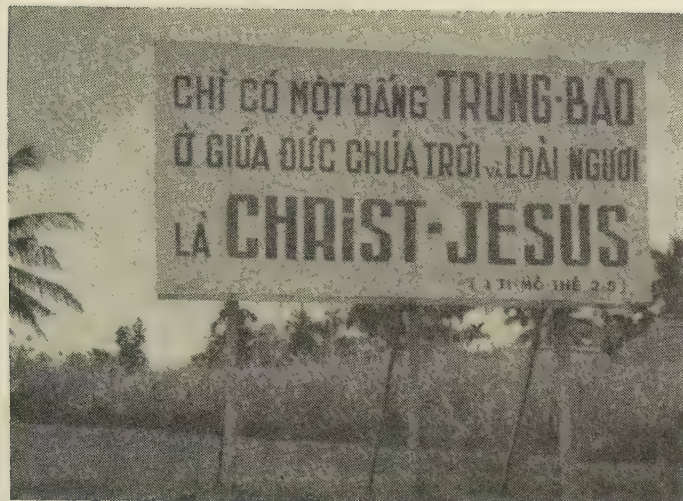
There may be apprehension in the minds of some of our Alliance family at the birth of our new publication, the AYF COMPASS. There are wrinkles (it is only three copies old) that will disappear and changes will come in the growing-up process. All we ask is that you love it, support it and assist in its growth.

God bless you for your subscription and interest in our second annual AYF COMPASS subscription campaign.

Appreciatively yours in Christ,

WELDON B. BLACKFORD,

National Youth Secretary.



D. I. JEFFREY

By road signs, Christian literature, witness bands and street meetings the gospel is going forth in Viet Nam. Three road signs (as above) on Viet Nam's highways testify to Christ in the words of First Timothy 2:5. They are the gift of a woman in America who cleans hospital floors . . .

Viet Nam . . .

A Great Heritage A Greater Challenge

By REV. IRVING R. STEBBINS



MISSIONS VISUALIZED

THE first missionaries starting to preach in a small restricted area of Viet Nam concentrated on evangelism and thus avoided the heavy costs encountered in medical, educational or institutional work. A recent observation by one of our missionaries who was passing through Saigon en route to Thailand is a testimony to the blessing of God upon this procedure of The Christian and Missionary Alliance. In comparing the results in Thailand with those obtained in Viet Nam he observed: "American missions have labored in Thailand for 125 years, giving much of their effort to medical and educational work. Today there are only 10,000 Christians, whereas in Viet Nam not fifty years have passed since starting the work and 60,000 persons have been saved, and this through direct evangelism."

Thank God for Dr. Jaffray, a great pioneer with a heart burning to reach the lost. To every annual conference he brought maps for further study of unreached areas. This en-

couraged constant advance. Missionaries went to all parts of Viet Nam, then to Cambodia and Laos and from there to Thailand and finally to the tribes of the mountains. The missionaries today have not forgotten to study their maps. Praise the Lord for those whose tireless efforts produced a complete translation of the Bible and, with effective colportage, scattered the Word of God throughout Viet Nam.

The early pioneers accomplished the first great move forward by planting churches in strategic cities. From these centers missionaries and Vietnamese preachers together spread out in all directions. Some of them who found the secret of teaching the Vietnamese church to sing all the old classic hymns of the church also encouraged production of hymns that followed the Vietnamese style of singing.

Thank the Lord for a very early start in establishing a Bible school. At first only five students studied one hour a day. Finally a Bible

school was started in the horse stable on the compound, for no buildings were yet available and the church was still only a thatched roof, bamboo structure.

An infant church and an infant school, yet self-support was already receiving attention. Dr. Jaffray's counsel proved effective in helping the missionaries adopt a constructive plan of self-support. The Christians gladly cooperated in seeing to it that when a group of ten Christians had been gathered by a student evangelist these ten then assumed one-tenth of the salary of their preacher. When there were twenty another tenth was added until one hundred Christians had been gathered, at which time they gave full support. Soon it was possible for a Vietnamese preacher to give his full time to the ministry. This is one of the secrets of the rapid growth of the churches.

In those days both at home and abroad our slogan and objective was, "A maximum of native workers and

a minimum of missionaries." Emergency conditions now demand an increase in the number of missionaries. An enlarged program calls for a new Bible school and for limited help in erecting churches in some of the larger areas where building costs are very high. The number of students who wish to prepare for the ministry is on the increase. Plans are drawn and the work of construction is proceeding on dormitories for three hundred students and on residences for the school staff and teachers. The new location for the school relates it better to the field. To complete the buildings for this urgently needed school and the evangelistic centers in strategic cities is costing \$250,000. Pray that the full amount will be available at an early date (see below).

Five new couples and a young man have gone into active missionary work since conference last spring. They have opened four new centers and are planning the opening of others. Five other young missionary couples are working hard, with latest linguistic helps, to master Viet-

namese, and soon will be ready to push into five other strategic areas.

We have at present seventy-six missionaries among the eleven million Vietnamese. There are 132 national workers and 149 organized churches. In 1958 there were 1,323 persons baptized and added to the church membership. Churches have increased their giving. The responsibility for individual witness is pressed upon each believer, and over 200 each year spend a month or more in intensive Bible study. Magazines and tracts carry the message to hundreds of persons weekly. Nevertheless the challenge in this strategic and responsive land is greater than ever before. We must have more workers, both national and foreign, to meet the need.

All of us need to go down before God in prevailing prayer that He will make possible a mighty advance throughout Viet Nam. Pray, pray much for our faithful Vietnamese pastors in North Viet Nam now under the Communists. There are 13,000,000 people in North Viet Nam now prisoners of Communism.

Pray for the Council

As The Christian and Missionary Alliance convenes in General Council in Portland, Oregon, May 11-16, we face again our calling in the theme: "The Man of Macedonia—Today." We are committed to the evangelization of the lost and the building up of the Church of Christ around the world.

Prayer services are scheduled during the Council for Thursday, Friday, Saturday and Monday at 7:45 A. M., and our readers are urged to join in prayer during the Council at those hours especially. Pray that the speakers may give God's message for the Society; that committees will work in the illumination of the Spirit, and that the delegates will discern the will of God. Also pray that the responsibility of our worldwide commitment will rest upon the heart of every member of the movement, that young men and women will be separated by the Spirit of God for His service, and that the additional funds needed for our ministry will be received.

Buildings for Building Faith in Viet Nam

Our Lord Jesus Christ devoted a considerable part of His time to the training of chosen young men for the work of preaching and teaching the Word of God. He exhorted His disciples to do likewise. Paul followed hard in the footsteps of the Master.



Dr. H. L. Turner

And training disciples to minister is still God's method today.

So successful has this method been in the land of the eleven million Vietnamese that its very success poses a problem. So many young men and women are responding to the call of Jesus Christ to be His servants to their own people that we are embarrassed. Our Bible institute facilities at Tourane long ago ceased to be adequate. We have been obliged to buy new land, erect new buildings.

In faith we purchased a most desirable location at Nhatrang, right in the center of the Vietnamese republic. In faith we have begun the erection of the most needful buildings: dormitories, dining room and kitchen, chapel, faculty homes, etc.

To send enough missionaries to Viet Nam even to begin to fulfill our responsibility in this land of opportunity is impossible; their own people must be trained for ministry. Yet if the demands of the open door of Viet Nam are to be met they must be met by us. The economic conditions of the Vietnamese churches prohibit their carrying the financial load of these necessary buildings. But we in the homeland, by our gifts both small and large, can make it possible to complete them.

You may send your gifts through your church or direct to The Christian and Missionary Alliance in New York, indicating clearly they are for this purpose.—HARRY L. TURNER, *President, The Christian and Missionary Alliance.*

The sum of \$250,000 is needed for the new Bible school at Nhatrang and for new church buildings in the principal cities of Viet Nam.

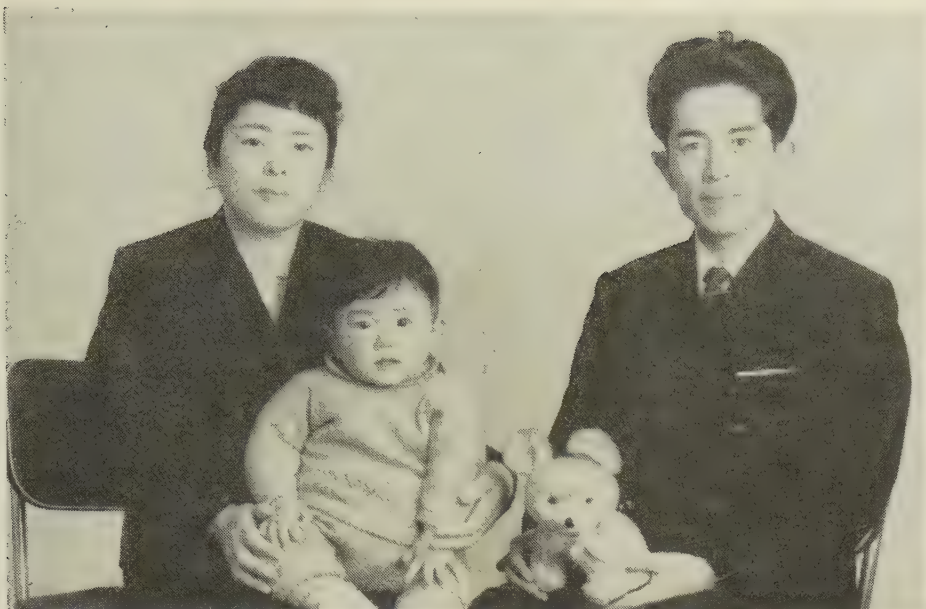
By February 29, 1960, a total of \$83,188.37 had been received. Of this, \$9,225.97 came in, during February. Still needed is \$166,811.63.

In Nhatrang three faculty homes and the dining room and kitchen facilities have been completed. Two dormitories are under construction. Classrooms will be located in one of the dormitories.

Construction has not yet been started on the dean's home, the two houses for missionary personnel and two houses for additional faculty members. No work has been done on the chapel.

Send your offerings for these buildings through your local church or to

The Christian and Missionary Alliance
260 West 44th St.,
New York 36, N. Y.



Mr. and Mrs. Komiyama and little son, Japan

A Zealous Japanese Pastor

By MRS. ANNE DIEVENDORF

When Mr. Komiyama graduated from our Bible school one year ago he said to us, "I used to be in the Air Force of Japan, but now I have enlisted in another air force, this time to battle against 'the prince of the power of the air.'"

This was his determination when he and his wife took their first pastorate at Kure, and his Bible messages produced wholesome Christian growth. The congregation was meeting in a room on the second floor of a rickety house. As street meetings, hospital and cottage meetings went on the number of seekers for truth increased and they were obliged to take care of the overflow by seating people on the stairs and in the room below.

Kure was formerly a naval base near Hiroshima; now it is the station of a large unit of the National Guards, another name for the new Japanese army. It was easy for Mr. Komiyama to contact the National Guardsmen because of his own years in military service. A prominent officer attended the church and received the light of salvation through Christ. Then he wanted to invite his subordinates but decided to visit all the churches in the vicinity before speaking to his men. When he had made the rounds he told his men, "Go to the Alliance. You'll get a

good sermon; but more, you will get warm fellowship—right from the heart."

At one time Mr. Komiyama heard Dr. Paul Rees say in a sermon that a pastor should plan his sermons and work a year ahead and carefully cover all important areas of truth. This appealed to Mr. Komiyama and he decided to do it. Then the outline and chart idea began working in his mind. He made a chart of all his members' homes and grouped them into regional cottage meetings. He then graded the Christians, showing on his chart those who were winning others and those who were just "hanging on." Every incentive possible was used and soon his Christians became a working force for God. One businessman gathers folk from a distance in his car and brings them to church. Another is in charge of the street meetings. Another directs the laymen's work, while another considers the welfare of the pastor. Nearly every Christian is responsible for some service and is named in the weekly bulletin.

One of his regular places of ministry is a large tuberculosis hospital two-and-a-half hours distant by bus. One night he stayed so late calling at the hospital that he missed the last bus and had to walk a good part of the way home. He sang as

he walked along the road that skirts the seashore, and about midnight a policeman accused him of drinking. It gave him an opportunity to witness to the policeman. Soon after that he had to pass through a long, dark tunnel. He prayed as he walked through and then came out into the moonlight. He said later that faith rose in his heart that God would see him through every dark tunnel of his pastoral work and bring all problems into the clear light of victory. He reached home at 2 A. M.

With meetings every night and contacts steadily increasing, he has four flourishing outstations besides cottage prayer meetings in the city. The church cannot continue meeting in the old Japanese house. Recently when Miss Francis was with them for evangelistic meetings all the Christian young men remained in the room below praying. She overheard one say, "Lord, you know we are down here praying under the overcrowded second floor. You must not let the house come down on us!"

The people are anxious to build. Already they have sacrificially saved and purchased a building site. Very soon they plan to have the cement poured for the basement which they will use for a time, and then continue with the building as the Lord enables them.

If you should step into Mr. Komiyama's "office" you would see the photograph of an American family hanging on the wall. He would quickly explain, "This is Mr. Herman Fittz and family, of Yokohama. He is an Alliance church member from Atlanta, Georgia, a civilian employed in the U. S. Army. Night and day he seeks to win Japanese to the Lord. I was saved in his Bible class in the factory where we worked together, and am one of eight young people who have been saved there and sent to the Alliance Bible School." Mr. Komiyama has a vision for training his laymen so that they too may become strong soulwinners.

A young recruit from the Kure church has just entered the Bible school. The women, not to be outdone, are taking pledges of thirty yen each per month to support this student, saying, "This is our 'substitute pledge': this student is going in our place."

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Satan's Devices

The Old Serpent's trail is deceptive and cunning. Unable to keep new converts bound by their old superstitions, he is offering them a counterfeit gospel.

This situation can be met in the power of prayer. Everyone who knows the Lord should give priority to it.

Rev. Harold W. Catto, Board representative in New Guinea, writes:

"In the work among the Kapaukus [Wissel Lakes area] a cult is doing a devastating work among the believers. It is a sort of cargo cult that promises great things in the future. It is messianic; they claim to have the actual cross on which Jesus was crucified. It promises to give them all the things they consider essential to a happy life.

"They have abolished most of their old ways and have taken on many of the ways from the Old Testament. They believe they are to kill pigs, offer the blood to the Lord and then burn part of the animal as an offering to the Lord. He will see it and be pleased.

"It has been a most subtle and difficult thing to discover. On the outside it looks very good, yet within it is devilish. They have cleaned up their villages, coöperate fully with the government, will have nothing to do with war, refuse to partake in the pig feasts because they are evil, and do other things that are commendable.

"We praise the Lord that the workers are standing strong in the midst of it and have condemned it. Pray that the Lord will give us a real deliverance."

Board Departments Meet in New York

Under the direction of the Acting Education Secretary, Rev. W. F. Smalley, the Education Department of The Christian and Missionary Alliance met for two days, March 8 and 9.

For the most part, the business handled was routine, according to Mr. Smalley. However, in keeping with a directive of the General Council, some consideration was given to the possibility of establishing a graduate school in theology. A paper was read on the subject, and an open discussion followed.

THE ALLIANCE WITNESS Department, chairmanned by Dr. A. W. Tozer, WITNESS editor, met at New York City

(Continued on page 19)

God's Gifts in the Uhunduni Church

How new converts from paganism in New Guinea learn the truths of God's Word and take their place in the plan of God for evangelizing their own people

By REV. D. C. GIBBONS

A new village with thatched roofs of golden grass caught the eye of the missionary returning to the Ilaga Valley after an absence of three weeks. Who had built a new village so near the mission station?

Their new neighbors crowded around, eager to tell the story. Hundreds of Christians had built it. That was how it had been completed in such a short time. The believers had selected ten couples from among their number to become the students of the "Eternal Word," and they had built the village to live in while they study.

The missionaries were very pleased and a little stunned. For months they had been dropping hints to the Christians that they would like to have several men and their wives learn more of God's Word so that they could teach others. Now here they were and they wanted classes to begin immediately.

Weary as they were from their trip and their labors in the Beoga Valley, the Ellenbergers and Mary Owen could not disappoint these eager students. The next Monday they began classes on a four-hour daily schedule. Lessons in the Bible are alternated with lessons in reading. Opportunity is given for the students to retell what they have learned.

They grasp the Bible lessons very well and understand the spiritual applications. Often they add a pointed illustration from their own experience.

Sometimes as the men sit around the fire at night one of them will sing out a few words that have been burning in his soul all day. Another will add to it. Soon all will be singing heartily and the next Sunday there will be a new hymn to use.

Twice a month these students go to preach in villages within three hours' walk of their new village. In June two villages requested students to spend three days and nights instructing those who wanted to be baptized. The students approved 143 people for baptism. The missionary was amazed to find that these new applicants understood much better than any he had formerly instructed at the time of their baptism. Even the old people whose minds are slow to accept new ideas gave clear answers.

These student couples are indeed God's gift to the Uhunduni church. Leaders of this kind are needed urgently in the Ilaga to help the church on to maturity. In the Beoga Valley two thousand believers, having turned to God from heathen charms and fetishes, wait for someone to tell them more.

God's Word says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We rejoice to see that among these first leaders there are great diversities of gifts. Kama Kama seems cut out to be a stern prophet. Pray that he will not be lacking in love. Kungun Mo can become a shepherd (pastor) to lead God's sheep into green pastures. Perhaps Nigil will be an apostle (sent one) to valleys south of the Carstensz Mountains where the missionaries have never preached. Before these classes began he made a trip there, and God not only used his testimony but also miraculously healed a man for whom he prayed.

Yet all of these believers are young in the faith and need to be filled with the Holy Spirit. They have all the weaknesses of Christ's disciples before Pentecost. Some may be impetuous like Peter, others doubting like Thomas, and still others like the disciples when they disputed amongst themselves who should be the greatest.

When the classes end we pray that each one of these will be sent forth by the Holy Spirit to be an effective witness. They need much prayer that they will continually increase in the knowledge of the Word and in the power of the Holy Ghost.

The Death of a Missionary Pilot and Prison Experiences Speak to Us

Jungle Pilot, by Russell T. Hitt. Harper and Brothers (1959), New York, N. Y. 303 pages, \$3.75.

The sudden death of the five missionaries on the bank of the Curaray River in the jungles of Ecuador on January 8, 1956, has become by now the most publicized incident in modern missions. By newspaper, magazine and book it has brought to the world the calculated risks involved in pioneer missions. The Aucas responsible for the murder were but representatives of those whose fear and superstition make them suspicious of any overture to bring them help. Most missionaries consider themselves expendable in the cause of Christ. A few are called upon to pay the full measure of devotion by laying down their lives.

Jungle Pilot is the story of Nate Saint, one of the five who died in the line of duty. Excellently written by Russell T. Hitt, editor of *Eternity* Magazine, it reveals the devotion and the daring of a consecrated youth of the twentieth century. The diaries and the correspondence of Nate Saint were not written to provide an obituary. They were part of his way of life and reveal a strain of mysticism and desire for reality in Christ that should encourage those who think modern youth is shallow.

It has taken such a vivid event to uncover aspects of missionary life not usually known even to the Christian public. This book reveals the skill and courage needed for missionary aviation. Nate Saint was no week-end flier having an exciting time in the air. His dedication included the minute study of every phase of aviation—the construction of the plane, the principles of navigation, the study of weather conditions, of landing spots and effectual take-off. To these was added the willingness to spend and be spent for the cause of Christ.

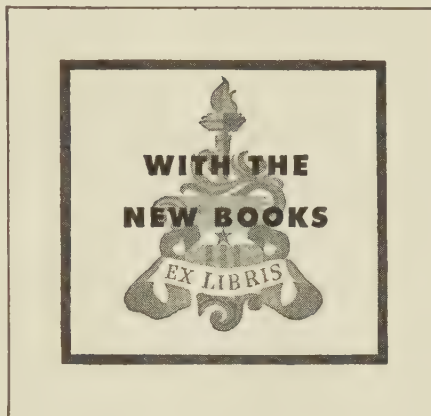
The final chapter reviews the events that ended in death. It was the price these men were willing to pay. The preceding chapters, however, reveal the price others are paying now through quiet dedication to their task.—T. E. THOMPSON.

God Holds the Key, by Geoffrey T. Bull. Moody Press (1959), Chicago, Ill. 254 pages, \$3.50.

In an earlier book, *When Iron Gates Yield*, Geoffrey Bull told of beginning missionary work in Tibet and being

arrested and imprisoned by Chinese Reds. This new book contains devotional meditations that grew out of his thoughts and prayers in prison, and it describes the slow healing of the deep wounds that three years of brainwashing inflicted on mind and emotions.

There is less story in this book, but greater maturity. There are good chapters, for example, on Abraham's journey to Mount Moriah and the lesson to the author's own heart that he must surrender his Isaac—his missionary call that had become dear to him. Interesting,



too, is a comparison of two parables of service that seem to contradict each other, the story of the talents with the varying rewards, and the story of the workers in the vineyard who received the same reward.

Though Communists are mentioned occasionally elsewhere, only one chapter, "The Warfare," is devoted to the nature of Communism, but that one is well worth reading. Geoffrey Bull sees the movement as part of Satan's last desperate struggle. He tells how the logic of materialism pressed upon him until he wondered if he could accept the political teaching—but then, he says, "I found that all their policies and all their ethics went down to an atheistic root. They wanted you to be good without God." He saw how Communism destroys souls, and warns, "Woe to you then that dwell at ease in Zion."—HELEN SIGRIST.

The Power and Triumph of Perfect Love, by Alexander R. Hay. New Testament Missionary Union (1959), Welland, Ont.; Audubon, N. J. 257 pages, \$2.75 (plus 10 cents postage).

"Man's chief end," says missionary-author Alexander Hay, "is to be a co-laborer with God in the ministry of

perfect love." He considers at length the fall of man, contrasting the significance of the tree of life, representing perfect love, and the tree of the knowledge of good and evil, representing good mixed with evil, which becomes wholly evil, rooted in the principle of self-love.

The Fall meant not only the death of man's spirit but it began the corrupting control of self-love over body, mind, emotions and will, and only the cross, only death to self, can free a believer from its power—and then only moment by moment. For, as the author points out, even those who most effectively teach the deepest truths may all too often display self-love in the form of impatience, harshness, self-satisfaction or pride. Satan would have us fix our attention on the moment of weakness of a brother, not on the victories of faith that are possible in Christ.

This is a useful work, covering the whole field of man's nature and the believer's call to service. The book can be read as a textbook, and the reader can curiously examine the author's opinions and decide whether or not he agrees with the use of the term "soul-ish," or whatever. All too often we read that way and nothing comes of it. But if we will take it, here is one more chance to let God speak to us—and a great deal might come from that.—HELEN SIGRIST.

Books in Brief

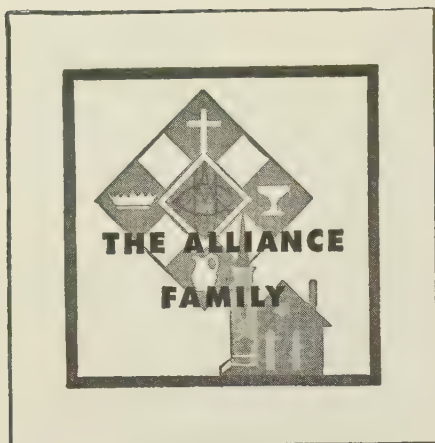
A Mother's Wages, by Elizabeth Walker Strachan. Moody Press (1957), Chicago, Ill. 127 pages, \$1.00 (paper).

A missionary mother, Elizabeth Strachan writes simply of the duties and rewards of motherhood—of habits, schoolwork, punishments, spiritual growth of children and many other matters of interest to mothers.

Guidebook for New Christians, by George Sweeting. Zondervan Publishing House (1958), Grand Rapids, Mich. 62 pages, \$1.00 (paper).

How to Succeed in the Christian Life, by R. A. Torrey. Moody Press, Chicago, Ill. 128 pages, 35 cents (paper).

These are two of a number of inexpensive paper-bound books now available for converts or for Christians who have never grown in the faith though saved for many years. Both discuss salvation, prayer, Bible reading and the church. Mr. Sweeting's book is shorter and a bit more modern in format. The reprint of R. A. Torrey's popular guide is still an excellent work, somewhat more detailed, and it covers additional subjects such as guidance, difficulties in the Bible and missions.



JAMES B. HARR, Reporter

The New Generation

To *Mr. and Mrs. David Noel*, Waverly, N. Y., a daughter, Rebecca Lynn, on March 2.

To *Rev. and Mrs. C. Lawrence Broadhurst*, Attleboro, Mass., a son, Jonathan Paul, on February 28.

To *Rev. and Mrs. M. E. Graven*, Cambodia, a son, Gordon Emerson, on March 5, in Bangkok, Thailand.

With the Lord

Rev. George L. Boyer, official worker of the Southeastern District, died on February 22 in Winter Haven, Fla., following a brief illness.

For the past seven years Mr. and Mrs. Boyer had traveled thousands of miles with their church-on-wheels, a thirty-three-foot house trailer, from which they conducted services among itinerant Jamaicans harvesting Florida fruit and sugar cane during the winter months.

Born near Indiana, Pa., in 1901, Mr. Boyer moved to Akron, Ohio, eleven years later, where he became a member of the Lawndale Church of The C. & M. A. In 1931 he graduated from the Beulah Beach Bible School, and then moved to Erie where he and his family became members of the Erie Gospel Tabernacle. In 1952 they began their ministry of evangelism.

Mr. Boyer is survived by his wife, Margaret; three sons, Rev. Paul L., pastor of the Dunfee Christian Church, Dunfee, Ind. (affiliated with the Alliance); Robert, of Houghton, N. Y., and Donald, of St. Paul, Minn., and daughter, Mrs. Clarence Hager, Fremont, Ohio.

While attending a prayer meeting, and having concluded his prayer for the work in the mission fields, *Mr. Daniel Eumurian*, of Santa Ana, Calif., went to be with the Lord on February 26. He was seventy-three years old.

Mr. Eumurian was a faithful member of the Alliance, first in St. Paul, Minn., and later in California. He and his wife, who survives him, were the products of missionary endeavor, having been converted to Christ as a result of missionary work while living in Armenian Turkey.

In addition to his wife he is survived by five children: the eldest son, Charles, is a member of the board of St. Paul Bible College and an active member of the Simpson Memorial Church in St. Paul. The next son, Rev. John Eumurian, is pastor at Sparta, Wisc. The others live in California.

On March 14 *Mrs. C. S. Matthews*, wife of the pastor at the Maplewood Alliance Church in St. Paul, Minn., went to be with the Lord. She had been ill with cancer for the past six months, but maintained a radiant witness. In her last moments she testified that she had seen the Lord.

Mrs. Matthews and her husband served Alliance churches in Tyler and Staples, Minn.; Owen, Wisc., and Watertown, S. Dak., before coming to St. Paul four years ago. Mrs. Matthews graduated from Iowa State Teachers College and taught for a time. She also attended St. Paul Bible College and Nyack Missionary College.

Funeral services were held in St. Paul on Wednesday evening, March 16, and at Earlville, Ia., on Thursday afternoon. The service in St. Paul was conducted by Rev. Carl Volstad, District Superintendent, assisted by Rev. Stanton Richardson and Rev. L. A. Thompson. In Earlville Rev. C. D. Tieszen, of Mason City, officiated.

Besides her husband, Mrs. Matthews is survived by her father, Henry Sunderman; a son, David; a daughter, Mrs. Richard Tesch, and one grandson.

FM Broadcasts from Simpson Bible College

Ever since the campus of Simpson Bible College was shifted from Seattle to San Francisco, the determined effort of President Paul S. Allen has been to use every part of the enlarged campus and facilities to the maximum. As a result Simpson is now in FM broadcasting.

Under the direction of the Division of Fine Arts, the college has nearly completed a project begun in the fall of 1958, which was to provide eleven practice rooms for piano and voice

students, with plans calling for two broadcasting studios. To date, in addition to the practice rooms, a thirty-by-nineteen-foot broadcasting studio is nearly completed and a smaller seven-by-ten-foot studio is being prepared. The studios are joined by a control room.

Mr. Russell Marshall, director of the Fine Arts Division, is heading the program. Mr. Robert Rhoads, a graduate of California's Polytechnic College and a former Simpson student, is in charge of the technical work.

Because of arrangements with San Francisco's Christian FM radio station KEAR, the college will have three sustained broadcasts. KEAR of necessity moved its point of operation from downtown San Francisco, and has worked out with the college a mutually advantageous plan. KEAR will be using the college control room and studios for some of its programs in return for which the college will have the three broadcasts, amounting to an hour and a quarter weekly.

Rev. S. J. Stoesz Receives Doctorate

Rev. Samuel J. Stoesz, member of Nyack Missionary College faculty, Division of Theology, put the final touches on his doctorate at Northern Baptist Theological Seminary on February 22, and is now awaiting the formal conferring of the degree in the spring commencement at the seminary.

Dr. Stoesz is a native of Mountain Lake, Minn. Brought up in the Alliance church there, he later attended St. Paul Bible College, graduating in 1944, and in 1947 graduated from Wheaton College. He served the church at Lyle, Minn., for two years, and then enrolled at Fuller Theological Seminary. Moving later to Aberdeen, S. Dak., he served as pastor of the Alliance church for four years. Returning to the Chicago area, he enrolled at Northern Baptist Seminary where he stayed to earn the degrees of B.D., Th.M., and now his Th.D.

Dr. Stoesz' doctoral dissertation was a 280-page discussion of expository preaching and the Old Testament.

Prof. Russell Marshall directs choral group in new studio at Simpson Bible College



Sunday

LUKE 14:7-15 (verse 11b).

Timothy was willing to be a humble helper of his greater master Paul. When Marshman offered himself to China his uncouth mien and his clodhopper boots dismayed the committee, and they told him he was not enough of a gentleman to be a missionary. Then they ventured to ask if he was willing to go out as a servant. He was only too glad of the opportunity, and as the servant of Dr. Morrison he rose ere long to as high a place of honor as his leader.—A. B. SIMPSON.

Monday

PHILIPPIANS 4:10-23 (verse 11).

There sits the aged apostle, bound by a chain to a brutal Roman soldier. . . . He has nothing but the comforts of a miserable Roman prisoner. He has not even a friend at times; and yet, with the galling chain upon his wrist and facing a martyr's death, the man takes the pen and writes, "In all things have I learned the secret [blessed initiation into the mysteries of the kingdom!] both to be filled and to be hungry, both to abound and to be in want" (ASV).—SELECTED.

Tuesday

JOHN 4:14-24 (verse 24).

The worship of God is the soul bowing down before God in absorbed contemplation of Himself. Over and over do we read in the Scriptures, "(They) bowed down their heads, and worshipped," or "They fell down, and worshipped." It has been well said that "in prayer we are occupied with our needs; in thanksgiving we are occupied with our blessings; in worship we are occupied with Himself."—R. A. TORREY.

Wednesday

GENESIS 50:15-21 (verse 20).

*Between the mysteries of death and life
Thou standest, loving, guiding—not explaining;*

*We ask, and Thou art silent—yet we gaze,
And our charmed hearts forget their drear complaining;*

*No crushing fate, no stony destiny!
Thou Lamb that hast been slain, we rest in Thee.*

—HARRIET BEECHER STOWE.

Thursday

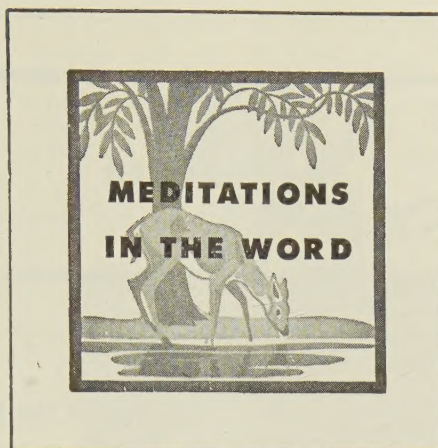
COLOSSIANS 3:1-13 (verse 4).

"Christ . . . our life." I believe that God in His Word will not contradict the nature which He has given. That which is wrong in us is not our natural aptitudes, but the self-life around which those aptitudes revolve. The life which God desires His children to live is not a life of denial of everything which God has imparted, but the transference of these from the pivot of self to the pivot of not-self, which is Jesus Christ.—F. B. MEYER.

Friday

MARK 9:1-13 (verse 5).

Impetuous, impulsive, talkative Peter spoke out of season this time! The vision and later the voice from heaven had in-



Edited by EDITH M. BEYERLE

timated a divine desire for a listening ear. Listen—yes; listen instead of talk! Too often in prayer we do all the talking and allow no place for our Heavenly Father to say anything to us. But when we listen and cease our often worthless planning, even about Kingdom affairs, He will speak and reveal to our hearts His worthwhile plans concerning His eternal purposes. When He does we know better how and for what to plan and pray. And it will not be for a purely earthly setup. PAMEIL.

Saturday

JOHN 14:1-15 (verse 15).

Andrew Murray says that the glories and riches of grace have so filled our vision that we have failed to see the sterner side of the obedience God commands of those that love Him. Grace will never do for us what God commands us to do. But grace will enable us to obey fully, and obedience makes faith strong and our life triumphant. . . . The Lord tells us that He delights more in obedience than in burnt offerings and sacrifices.—HERALD OF HIS COMING.

Sunday

MATTHEW 28:1-8 (verse 6).

No other spot on earth says so much to Christian faith as does the tomb of our Lord. Observe, it is the place "where the Lord lay." He lies there no longer. With most tombs the interest consists in the fact that all that is mortal of the saint or hero rests beneath the sod on which we gaze. Of our Lord's sepulcher the ruling interest is that He no longer tenants it. It is as the place from which He rose that the tomb of Jesus speaks to our faith. —CANON LIDDON.

Monday

1 CORINTHIANS 4:9-21 (verse 12a).

When Commodore Perry was asked by someone what he thought of missionaries he answered, "I myself am a missionary." We do not need holy orders to set us apart for God. The orders of the Holy Spirit are enough. It would be a glorious ministry for the gospel and the world if a large number of men and women, who have ample means for their own support and no pressing need to remain in the

homeland, would simply move out to the heathen world and live there as witnesses for Christ at their own expense.—A. B. SIMPSON.

Tuesday

2 CORINTHIANS 3:6-18 (verse 18).

Why is it we are not changed more from "glory to glory"? The veil has been rent; the blood has been sprinkled; the Spirit has been given. The reason is we are occupied with ourselves and the work of the Spirit in us, rather than with Christ alone. Let us look more into that unveiled face, from which streams the light of the knowledge of the glory of God. All else will fade if we linger here.—A TRACT.

Wednesday

2 SAMUEL 7:18-29 (verse 27).

*There's a stairway leading upward,
Which the weariest may climb
Far above the highest mountain
To an altitude sublime,
Where a Comforter awaits us,
For the Father's home is there,
And the way to mount that stairway
Is the simple way of prayer!*

—EXCHANGE.

Thursday

NUMBERS 23:13-26 (verse 19b).

Let us . . . believe that whatever He has promised us He is able also to perform. Beloved, if God has dropped seeds of promise in your heart He is going to mature them. If He has given you the vision He will make it real. If temptations come they will only strengthen His Word. If tears of affliction fall they will water it. If God has taken hold of you for anything He is going to see you through.—GEORGE P. PARDINGTON.

Friday

NUMBERS 22:1-7 (verse 6).

On what may be considered the very borders of Canaan, the land of promise and the land of blessing, the king of Moab, an enemy of Israel, tried to thwart God's plan for His people. So it is that on the very eve of blessing, so to speak, of some soul longing for the benediction of God, it is attacked by the evil one, and every effort is made to frustrate God's purpose and that soul's heart-desire. Satan tried his tactics with Jesus that he might forever spoil the service of the Son of God. But God!—PAMEIL.

Saturday

MATTHEW 3:1-12 (verse 11b).

The baptism of the Holy Spirit will deliver us from the plain of the enemy and will plant our feet upon the high tableland of God's infinite love. There our horizons are widened and we walk in the increasing light of far-flung visions with the rhapsody of joy and gratitude which is ever proclaiming, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). —THE HERALD.

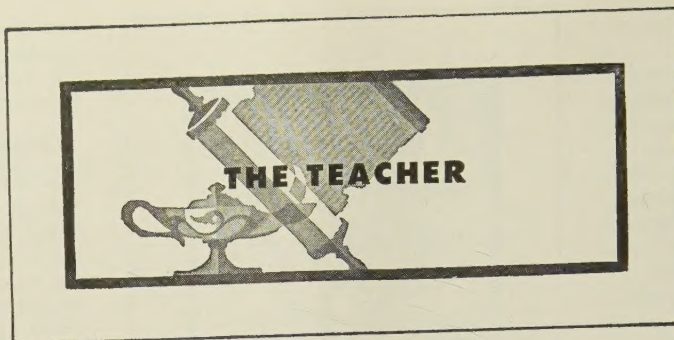
THE ALLIANCE WITNESS is a voice for God. Introduce it to a friend . . .

April 10, 1960

LESSON TEXT—
Matthew 5:3-5;
Luke 14:7-14

GOLDEN TEXT—
Luke 14:11

DEVOTIONAL READING—
1 Peter 5:1-11



By Harold J. Sutton

April 17, 1960

LESSON TEXT—
Colossians 3:1-15

GOLDEN TEXT—
2 Corinthians 5:17

DEVOTIONAL READING—
Romans 6:5-11

Humility in the Kingdom

The Kingdom of God chiefly means . . . a Christly sovereignty. . . . The Kingdom of God has its commandments. These . . . are not the enactments of ordinances; they are the enunciations of principles. And principles are greater than ordinances. Moses and his ordinances have gone; Jesus and His principles abide. Jesus is King of the Truth (Boardman).

I. THE DIRECTIVES (Matt. 5:3-5).

(1) *The possessing poor.* It is not "Blessed are the poor, or the spiritually poor, or the poor-spirited." Here is no self-depreciation that apologizes for its existence; this is the triumph of pride itself. To be "poor in spirit" is to be conscious of self-demerit, the very opposite of self-sufficiency. It is a convicting self-capitulation that takes its place in submission on the divine footstool. It does not claim superior moral possessions; it does aspire to spiritual potentials. "Their's is the kingdom of heaven." The reference is not to locality but to character and state. Moral excellence is expressed in terms of height. (2) *The comforted mourner.* "They that mourn" speaks of a God-inspired sensitivity that issues in a hallowed sorrow. It is no melancholy complaint, not pious pensiveness nor mock humility. It is a mourning over moral poverty that is aware of rich possibilities in grace. "They shall be comforted." The word is identical with that which speaks of the coming of "the Comforter." *Com* means "together" and our word strength is from the Latin *fortis*. We are strengthened by our "togetherness" with God. (3) *The inheriting meek.* Meekness is the temper of submissively accepted discipline that neither sulks nor succumbs. It is the social grace of nonself-assertiveness. It is forbearance to evil-doers when the evil is personal, courtesy to men and loyalty to principle. Meekness is consistent with militant aggressiveness where public wrongs are concerned. The reason for self-assertiveness determines the moral content of the action. These "inherit the earth." The word is "inherit," not earn. Always the meek are the real lords of their spheres. An heir is one who enters rightfully into his possessions. Hereafter, for the meek sovereignty is to be greater and possessions are to be more vast.

II. THE DEMONSTRATION (Luke 14:7-14).

Feast and invitation set the bait of a well-laid trap. Jesus "marked how they chose out the chief rooms [seats]." They watched Him (v. 1); Jesus "marked . . . out" (v. 7). Here was a high-bracket affair marked by an exhibition of low manners. (1) As the guests scrambled for the chief seats they were marked among the less honorable, the very thing they were trying to disprove. Never assume that you are the best. If one does not find his proper level the world will, to his embarrassment, find it for him (v. 11). Granted there is a worthy ambition; there is a wrong way to its fulfillment. (2) If the reason for inviting guests (v. 12) is hospitality, well and good. Hospitality and good will are revealed where there are no claims of mutuality (v. 13). Here is an invitation to a noble spirit.

Observations: The less honorable man could not fill the more honorable place if he found it. The world accepts us on our own terms; if we push and shove, it does so in return. "Most dividends of consecration are postponed" (see verse 14).

Children of the Resurrection

Christianity is more than a cause to be espoused; it is a life to be lived. Our confession commits us. Opportunities in Christ are to provide outlets for obedience to Christ. Performance is to adorn profession. Walk is to parallel talk and deeds are to balance doctrine. Christian living is the only true evidence of Christian life. The world looks all week to see what the Christian means on Sunday.

I. ATTITUDES OF THE RISEN LIFE (Col. 3:1-10).

Believer life, as well as the Church, is the result of resurrection (v. 1). "Seek those things" (v. 1)—they are found by seeking. We are to live in the heavenlies: Negatively—"Ye are dead"; positively—"Your life is hid" (v. 3). Progressively—"mortify," meaning to slough off the vestments of the old life. (1) "Put off all these" (v. 8): "Anger"—when without or beyond cause. "Wrath"—ungoverned passion. "Malice"—hatred with desire for revenge. "Blasphemy, filthy communication"—indelicate allusions to vice and viciousness. "Lying"—leading others to false conclusions. (2) "Put off the old man" (v. 9). The "old man" and his deeds are inseparable. A carnal reasoning would "put off" the coarse and offensive, yet withal keep that which ministers to self-love and self-interest. No, where the "old man" is, there will "his deeds" be also. (3) "Put on the new man" (v. 10). This new man "is renewed in knowledge after the image of him that created him." Here is a discriminating prerogative that enables the spiritual man to make those finely perceptive distinctions that are so necessary to the abundant life. We are not only to be renewed in life and love; we are also to be renewed in light. (4) "Put on therefore" (v. 12). If the old man and his deeds are inseparable, the new man and his vestments cannot be divorced. Here is the garniture of the Christ-centered life. What are the well-dressed wearing? What is becoming? Verses 12-14 catalogue the garments of righteousness.

II. ADJUSTMENTS OF THE RISEN LIFE (Col. 3:12-16).

"The elect of God, holy and beloved," are to garb this "new man" with "bowels of mercies [a heart of compassion], kindness, humbleness of mind, meekness, longsuffering." In verse 13 there is a call for "forbearing . . . and forgiving" based on the example of Christ. We are to allow for infirmities, not to exact the last ounce. Where fault is involved forgiveness is to be hearty and generous. "Charity" (love) is the bond that knits the graces of the believer's vestments. Gnostics at Colosse said that the bond was knowledge; Paul says it is love. This "charity, which is the bond of perfectness," is indispensable; "put (it) on."

Contention is possible in any fellowship. Division in preference can easily become division over preference. Peace is to be the deciding factor in all debatable issues. Wisdom may be justified of her children, but to get one's way at the price of dividing the fellowship is a costly and questionable victory. The peace of God is neither by compromise nor negotiation; it is by surrender and submission. Grant this and peace is never a problem. Discord is absent and relations are harmonious. When God's peace arbitrates our differences, there is abundant cause for thanksgiving. If the foregoing be in evidence, the Word of Christ finds its spacious home in the believer's heart and all such are inspired to mutual edification (v. 16).

Board Departments Meet in New York
(Continued from page 14)

Headquarters Tuesday, March 8, for its regularly scheduled meeting. Gathered around an agenda-strewn conference table, the Department members discussed circulation figures, printing contracts, WITNESS content and the coming fall Subscription Campaign.

The Department gave attention to two items passed during its previous meeting in November, and gave some consideration to advertising in English publications. "There is a whole area of potential WITNESS readers in England," said the circulation manager, Rev. Robert A. Clancy. Dr. Tozer pointed out that the WITNESS editorials are already appearing regularly in *The Life of Faith*, printed in England.

Mr. Clancy also feels that there is a potential WITNESS audience among English-speaking nationals in other countries. He is convinced that if some of these could be brought into contact with the paper for one subscription period there would be carry-over interest, netting considerable renewals. "Subscriptions for these people would go at the regular overseas price of \$2.75," he said. "Alliance members in America might be interested in financing such first subscriptions in order to get nationals interested."

It was noted that about 35 per cent

of the subscribers to THE ALLIANCE WITNESS are not members of The Christian and Missionary Alliance. Some of these are no doubt friends and associates of Alliance churches, but others are of other church fellowships

who have heard about the WITNESS or have been introduced to it through gift subscriptions.

Full plans were laid for the 1960 Subscription Campaign which will run from October 23 to November 27.



The St. Paul Choral Club

presents a choral concert with testimonies and instrumental selections

directed by

DR. GORDON HOWELL

with a missionary challenge by

REV. HARRY T. HARDWICK

President, St. Paul Bible College

You are invited to attend . . .

- April 2—Milwaukee, Wisc., 7:30 P. M., YFC, Wisconsin Tabernacle Auditorium, 3725 West Wisconsin Ave.
- April 3—Lombard, Ill., 10:45 A. M., Lombard Bible Church, 111 South Park Ave.
Westmont, Ill., 3:00 P. M., The Alliance Church, 117 North Cass Ave.
Chicago, Ill., 7:00 P. M., Jefferson Park Bible Church, on Foster at Milwaukee and Central
- April 4—Royal Oak, Mich., 7:30 P. M., C. & M. A. Church, 315 Stephenson
- April 5—Wyandotte, Mich., 7:45 P. M., C. & M. A. Church, Eureka and 19th Sts.
- April 6—Monroe, Mich., 7:30 P. M., C. & M. A. Church, 317 East Front St.
- April 7—Flint, Mich., 7:30 P. M., C. & M. A. Church, Prospect St. at Fifth Ave.
- April 8—Windsor, Ont., 8:00 P. M., C. & M. A. Church, Goyeau St. at Tuscarora
- April 9—Sarnia, Ont., 8:00 P. M., YFC, Central Hall, Brock and George Sts.
- April 10—Saginaw, Mich., 10:30 A. M., C. & M. A. Church, 523 Stephens St.
Pontiac, Mich., 7:00 P. M., The Alliance Church, M-59 at North Cass Lake Rd.
- April 11—Lima, Ohio, 7:30 P. M., C. & M. A. Church, 529 South Elizabeth St.
- April 12—Akron, Ohio, 7:30 P. M., Garfield High School, Brown St. and Firestone Blvd. (Sponsored by C. & M. A. Churches in Akron)
- April 13—Warren, Ohio, 7:45 P. M., North-Mar Church of The C. & M. A., East Market St. near North Rd.
- April 14—Ellwood City, Pa., 7:30 P. M., The Alliance Church, Jefferson and Foch
- April 15—Butler, Pa., 7:30 P. M., The Methodist Church, North and McKean Sts. (Sponsored by Ministerial Association)
- April 16—Hamilton, Ont., 7:45 P. M., YFC, Wesley Centre, John St. North at Rebecca
- April 17—Hamilton, Ont., 7:00-8:00 A. M., Sunrise Service, Wesley Centre
10:30 A. M., Centremount Church, 208 Bruce Dale Ave.
Erie, Pa., 7:00 P. M., Erie Gospel Tabernacle, 145 West 11th St.
- April 18—Fremont, Ohio, 7:30 P. M., C. & M. A. Church, 6th and Mulberry Sts.
- April 19—Elmhurst, Ill., 7:30 P. M., Grace Bible Church, Berkley and Eggleston

Arrangements in charge of student committees

ST. PAUL BIBLE COLLEGE

1361 Englewood Avenue

St. Paul 4, Minnesota

Missionary Treasury

February 1960

General Fund \$315,936.06
Missionary Specials 42,274.12

Contrary to the usual pattern, this year more income was received in February than in January. This is especially encouraging, since we believe that much of the income in February came as a result of our challenge for prayer and special giving which was presented in earlier issues of THE ALLIANCE WITNESS.

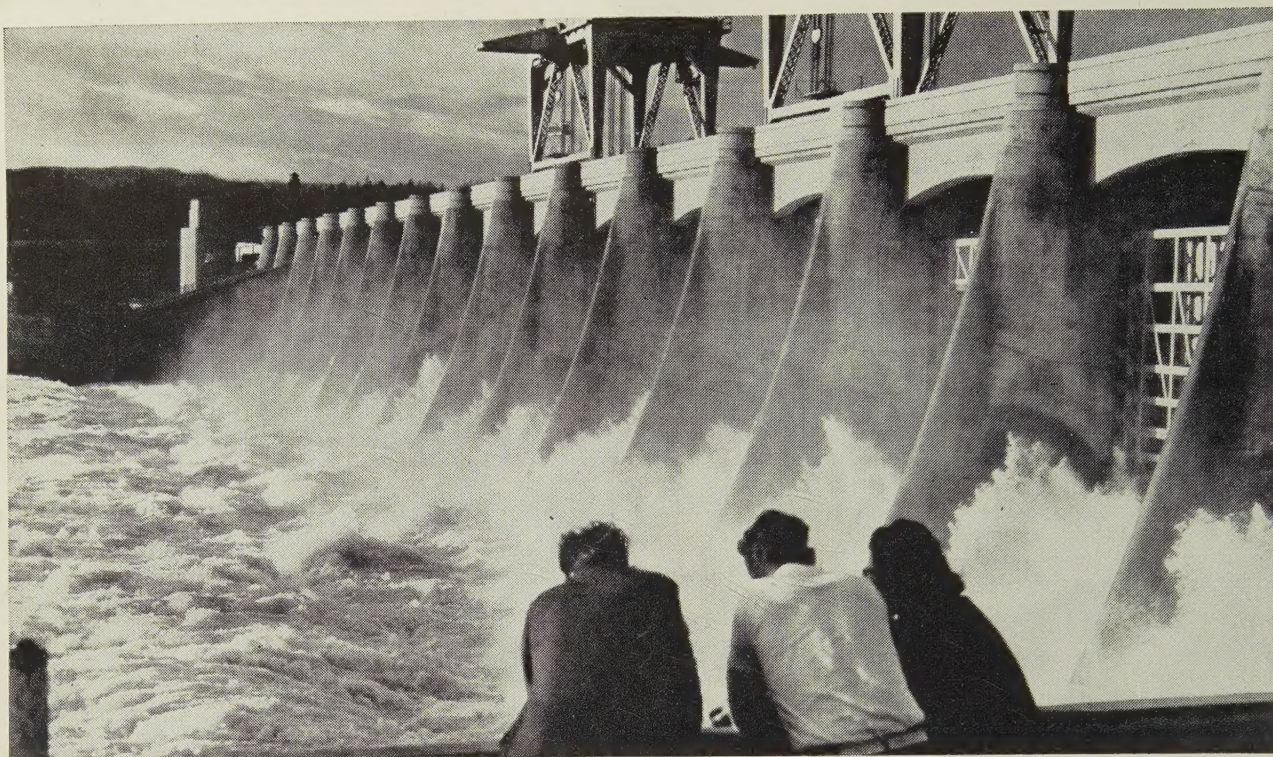
The income for February, as reported above, was \$7,000 under the budgeted amount. For the first two months of 1960 the actual income has been \$49,000 less than the amount budgeted. Although our program for 1960 envisioned an 8 per cent increase above the 1959 income, the percentage increase to date has been 0.4.

Gifts for the month of February were covered by our receipt Nos. 20402-21970 and 1604-1726. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S King
Treasurer.

ALLIANCE MISSIONS ON THE MARCH



Mountains of water . . . doomed to a trickle!

A dam is a powerful force. Just a touch of a button can reduce mountains of water to a mere trickle.

Pushing another button will let this life-giving water surge forth into valleys below . . .

As Christians we can hinder or help the evangelization of the world. In accepting Christ we drank of living water, and Christ promised we should never thirst again.

If we withhold this living water from the thirsty millions of the world we are guilty of gross dereliction of duty . . .

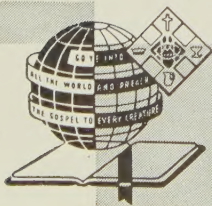
While you may not be called to be a missionary you can just as effectively provide streams of life-giving water through Alliance Annuities.

Your savings placed in secure Alliance Annuities will pay you financial dividends and yet break the dikes of unbelief by allowing your Alliance missionaries to surge forth onto parched ground.



ENDURING
SATISFACTION

Dedicated dollars of those who love the Lord can mean more persons brought into the Kingdom. Send today for pictorial folder which explains why Alliance Annuities bring "Enduring Satisfaction."



The Christian and Missionary Alliance

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